NORTHFIELD TALKS.

SERMONS AND DRIVES.

The Rev. Samuel Chadwick on "Back to Bethel."

[BY TELEGRAPH TO THE TRIBUNE.]

East Northfield, Mass., Aug. 12.—This has been a perfect day, one of the best from various points of view. Between the meetings as many people have been riding as could find livery teams available. Many have driven to Mount Hermon to see the beautiful site upon which Mr. Moody founded his school for boys and young men.

There are beautiful drives and rambles in every direction; some along the shady hillside and mountain gorge, others through the ancient, elm-arched streets of Northfield village and along the placid Connecticut. Among the most charming and popular drives the following may be named: Notch Mountain, Louisiana Mountain Walk, Lovers' Retreat, King Philip's Hill, Ice Cave, Ober's Lookout, Crag Mountain, Hell's Back Kitchen Drive, French King, Ashuelot River Drive, Ashuelot River Drive via Winchester Mountain, Huckle Hill via Vernon, Bear's Den, Warwick Brook Drive via Winchester and Warwick, Turner's Falls, Stoughton's Bird Track Quarry, Erving and Hermit Rock, via Miller's Falls, Brattleboro, Greenfield, Poet's Seat, Miller's River Drive, and Spofford Lake.

The Stone Chair, Cathedral Pines, Bonar Glen, Chalet Roeburn, and Wanamaker's Lake are some of the favorite resorts within easy reach of the nature loving pedestrian. In the afternoon from 3 to 5, Dr. and Mrs. Henry C. Mable tendered a reception to the conference guests at their beautiful summer home, Chalet Roeburn, on the Winchester Road. Prominent missionaries were present, including the Rev. Dr. House, of the American Board at Salonica, Turkey; the Rev. Mr. Kirkpatrick, and Dr. Weston, the venerable president of Crozer Theological Seminary. Each one made a few remarks to the guests.

The regular programme of the day began at 7 a. m., with a prayer service conducted by Dr. Weston. Although coming so early in the day this meeting was largely attended. At the next hour Dr. Morgan continued his series of lectures on "The Minor Prophets." He spoke this morning on the prophecy of Zachariah.

The Rev. Samuel Chadwick, who is speaking each morning at the 11 o'clock service, spoke this morning on "The Resurrection." He said that in the Christian dispensation when a person wants to know what God can do he takes him back to the resurrection. It is the crowning miracle of divine power, the supreme demonstration of power. In this one act of resurrection, all the miracles are wrought in one miracle. In each previous case of resurrection, men were called back to mortal life. Jesus Christ was not recalled as were they. The risen Christ is the power of the Gospel. Personal salvation comes when there is personal appropriation and identification. One word which sums up the whole condition of salvation is "accept." Conversion in a Christian experience is the counterpart of Christ's resurrection miracle.

Mr. Chadwick took occasion to suggest that theological professors who hold that conversion is by education or revolution should take a six months' course in the Jerry McAuley Mission to see if this is so. Conversion is God's supreme miracle in Christian experience. Save the man, he said, and you have solved every problem in which he is involved.

At 4 o'clock the Rev. H. W. Pope, who is associated with the Northfield extension movement, gave an address in the Auditorium on "Soul Winning."

At the Roundtop service the Rev. Len G. Broughton, of the Baptist Tabernacle, Atlanta, Ga., was the speaker. His subject was "The Ship Without the Fishermen." The Church was represented by the ship, and the members of the Church by the fishermen. His sermon was an earnest presentation of the idea that the Church has failed to realize that its most important mission is to save the lost sinner. The sermon was filled with incidents in his own evangelistic work. The last speaker of the day was the Rev. Dr. Campbell Morgan.

Immediately after the general conference of Christian workers a series of addresses has been planned, which will continue through August and most of September. This is in compliance with the requests of various people that some of the speakers of the August conference remain over and present, in detail, certain lines of Christian thought. To this end Professor James Orr, of Glasgow; Dr. Morgan, of East Northfield; the Rev. W. H. Griffith Thomas, of London; the Rev. Samuel Chadwick, of Leeds, and others have signified their willingness to lengthen their stay in Northfield. This will give an opportunity for those who were unable to hear some of the conference speakers to come in touch with the Northfield work. There are also fewer meetings during this gathering, and more time is given for individual research and for consultation with the speakers.

September is a choice month to be in Northfield. The warm, sunny days, the changing foliage and the natural beauty of the place make an autumn stay there very delightful. And, further, Mount Hermon School and the Northfield Seminary, with their many interesting features, are in session at this time, and are open to Northfield visitors. At each institution daily chapel exercises are held in connection with the scheduled addresses. For the entertainment of guests, the Northfield, a hotel situated about one hundred yards from the church where these addresses are given, will be open. There are also tents on Seminary Campus, Marquand Hall and Camp Northfield, at which guests may be comfortably accommodated.

Mr. Chadwick, who speaks every morning in the Auditorium, while yet a young man, was called to build up a broken down mission. This mission had deteriorated from an attendance of 2,500 to an average of 250. In six months after he took it in charge the place was crowded, and a little later it was overcrowded, so much so that several neighboring churches were forced to affiliate themselves with the Central Mission, and they, too, became crowded. New practical features, then known in England, were established. A dispensary was made part of the church, night schools began a great work, bands of women, "sisters," consecrated themselves to the service of the mill girls who swarmed the mills of Leeds. Expert workers alone were employed, and so sensible and businesslike was Mr. Chadwick's administration that Oxford Place Chapel was transformed from a lifeless place of worship to a model Wesleyan community. Mr. Chadwick himself is the kind of man his work would suggest. He is thoroughly alert, a forceful speaker, and a preacher of the New Testament.

THE REV. MR. CHADWICK'S SERMON.

On Sunday he delivered a sermon, "Back to Bethel," in which he spoke in part as follows:

"Let us arise and go up to Bethel."—Genesis xxxv, 3.

Bethel was the place of visions and of vows. Both visions and vows were peculiarly characteristic of youth. Life opens with the radiance of a glorious dawn. We enter upon our work and upon our being with the instinct to be predominant over the instinct to have. It is the time of ideals, of hopes, of resolutions, the period of angels and of altars. All things are possible to youth. Difficulties are to be turned into advantages; impossibilities are to yield their secret and become the occasion of greater glory; and it is a poor life at its opening that sees no angels, that cherishes no ambitions, that registers no vows.

Bethel was the place where Jacob first saw God; and the vision came to him at a peculiarly impressive moment. As he slept, heaven opened, and he beheld the ladder reaching from his feet right away into the heavens, to the very footstool of God, and between the eternal God and his own solitary life he found the angels passing, ascending and descending. It revealed to him the fact that his life was linked with God. And he heard the voice of the Almighty speaking to him; and he awoke, and it was a dream, but a dream in which there came a revelation, a revelation which was followed by a decision, a decision which led to the turning up of that which had been his pillow and it became an altar; a revelation that led to his surrender of his life into the purposes of the Eternal, and the confession of God in the presence of the angels.

He stepped out that morning with a new sense of divinity in his soul, with high purposes and noble ideals, a thrill of gladness in his heart that gave wings to his feet. He went out called of God, pledged to His service, expecting heaven's blessing to rest upon him all his days; and I confess that after the glorious vision the life that followed is bitterly disappointing. God had said, "I will be with thee, I will keep thee, I will bless thee," and yet the record of his life in the house of Laban is not brilliant, and I fancy that I find one explanation at any rate in this: that in the house of Laban he said nothing about his vision and his God. It is all very well to lock up your religion in your heart, and say if there is anything in it people will find it out. If you keep it locked up long there won't be much for anybody to find out.

If Jacob had only told Rachel, and then told Laban, and let it be known in the house of Laban that he was decided for God, and he stood for righteousness and for truth, the record of his stay in Padan Adram would have read very differently from what it does.

Laban was a hard master. Jacob fought Laban with his own weapon and lost by winning. When the man of visions and the man of vows stoops to the ways and methods of the man of the world, he may outwit him and grow rich, but his soul will shrink and shrivel, and his sense of God will depart from him. In all those years there is little, if any, sign of the divine forgiveness. Jacob became as sordid as Laban, became as keen as the most ambitious and coveteous, and his life became unspiritual, without prayer and without God.

"I will be with thee." Where? So He was. God was working through all the hardship and through all the wrong that he suffered, and when the defrauder himself was defrauded, and the cheat himself cheated, and the liar himself lied unto, God was bringing Jacob to the sense of his sin and seeking to find the man that lay hidden behind all the ambitions and pursuits of his life.

God never forgets a man who has been to Bethel; He never gives up a man who has raised an altar, and He will pursue him and seek him until He find him and win him back unto the place of fellowship and glory.

So Jacob resolved to return to Bethel. Now, when he turned to find his way back to Bethel he found what everybody else finds—or, at any rate, what most people find when they turn back from the house and from the life of a worldling to the place of consecration and of heaven. He found that before he could get back to Bethel there were things to be left, there were things to be faced and there were places to be passed, and the Old Testament story of Jacob's pilgrimage to Bethel is one that searches deep into the heart and into the conscience of every man who has registered his vow and gone down into the house of Laban.

It was not easy to get away from Laban. Laban is not easily shaken off. When you want to come back to the place of vision and the place of vows you find yourself held to your sordid life by innumerable ties. By our sin and by our folly we may have placed ourselves in the power of others.

He left while Laban was busy. I do not suppose the devil ever takes a holiday, or else it would be a capital thing for you to make haste to come out while he was away; but if you take your stand, if you resolve in the strength of God and lose no time, you will find that God will send Laban sheep shearing while you get away beyond the boundary of his estate.

You have come up to Northfield in the hope that God would bring you back where? Ah, you know! I appeal to every man who has been twenty years in the service of the Master, living his life in the world. Is the life that you live what you expected it to be the day you were converted? Have you the power over sin that you expected to have the day when you registered your vows unto God? Come out! Come out! You will find no Bethel down there in Padan Aram any more than you would find the fiery pillar of cloud in the midst of Egyptian darkness. That is the word of God to His people: Come out!

Laban was a serious difficulty, but what about Esau? When you turn your face around, you will see some things you have been shutting your eyes to for quite a long time. You will get another view, and some things you have been particularly determined that you would not look at you will find confront you; and the first thing that will come up in your thoughts and will challenge your soul is the Esau you have robbed. God is the champion of every wronged man, and with the Esau in your thoughts you turn and find God—God challenging, God wrestling, God contending for the man whom you have injured. You cannot find your way to Bethel until that which is wrong has been righted. You have got to face your task; you have got to face every Esau you have wronged in your life, and you will not find your way back to Bethel without first of all having to meet some people that for many years you have not wanted to see.

Some people say that the preaching of holiness is a sickly sentimentalism without any ethical value. Such people know nothing about it.

Let a man try to live a life of full consecration, and he will find out whether there is any ethical value or not; and if you are going to be fully devoted to God and live in the light of the Divine presence, you have got some things to settle. You cannot get back to Bethel with a family quarrel unhealed.

A FIRST REVIVAL.

Oh, I will never forget the first revival I was mixed up with. I found the church was built on beer barrels, and brewers' money put into churches is a thing the world cannot understand, whatever the church thinks about it. They would drink his beer, but they wouldn't go to his chapel. Then I found that among the few people there were two parties, and at the head of the two parties were two leading families. I don't know why they called them leading families, because they never led, and, what is more, they took good care that nobody else led. If one party proposed anything, the other party opposed it.

At last I came to my wit's end, and I have found many a time since that when I have come to the end of my wits I have come to the beginning of God. I had to face this question alone with God, and I began to pray, not about myself, but about this church and this work to which God had sent me, and instead of filling the church God began by emptying me and turning me inside out, and it wasn't a comfortable process, I can tell you. But after I had gone through that experience, we formed a prayer league, and about twenty-five or thirty people agreed to pray every day for a revival of God's work, and we met every Saturday night to compare notes; and one Saturday night it was proposed that we should have a week's prayer meeting, so we shut down, as you would say, all the operations of the church and gave ourselves to prayer. We prayed a week and nothing happened. We met at the end of the week, and we consulted again, and one man said: "I propose we go on until it comes." He did not need to say what. I said: "Agreed, if we go on until the millennium."

So the next week we had prayer, and the week following we had prayer, and people began to come, so that we came out of the anteroom into the church, and on a Thursday night the two leading families were represented. The women folk were there; and the bother was with the women. It was social jealousy rather than anything else that was at the bottom of the trouble.

There was a mighty power in that meeting, and, unrequested and unsought, one of them came and knelt at the communion rail, sobbing as if her heart would break. Then another came down the same aisle and knelt at the other side of the rail. I didn't know what to do. My mother used to tell me when I was a lad that it was a safe rule to follow that when you do not know what to do, as she put it in her Lancashire phraseology, "Do nought," which, translated into decent English and probably Americanism, means, "Don't do anything." Not knowing what to do, I did nothing. By and by those two women came to the centre, and for the first time for years they shook hands, and they knelt down together, and they prayed one after the other. Then when they had both prayed, they turned and kissed each other, and all unconsciously, to me at any rate, there came a great power that brought the people out of their pews, and they gathered round that communion rail in full surrender to God; and that was the first occasion when there came manifestly upon a community of people, to my knowledge and consciousness, a baptism of the spirit of God. Those two women got back to Bethel, but there was no getting back to Bethel so long as they maintained a spirit of jealousy; and if you are living in a spirit of enmity, if you want to come back to Bethel, you have got to leave your gift at the altar and go back and first be reconciled to your brother.

Jacob laid his plans to settle with Esau, and happily God came to him in the night, and he settled with God first. Alone at Penuel, all that wrestling and night of anguish and of tears was a struggle with himself, a wrestling with conscience, a battle in the secrets of his own soul, and in the struggle with himself he found at last that he clung upon the very neck of his God; and when he had squared it up and settled everything with the Father in Heaven, then he went out to meet Esau. Do not seek to settle first and then to meet God after.

You start for Bethel. The first thing that comes to your mind is Esau. Take your Esau to God, and then, after the night at Penuel, take your God to Esau, and through that night of wrestling and of conquest you shall find victory in the open day.

Now you would think all the difficulties were over. Now he will go straight to Bethel. Not yet. Between Penuel and Bethel there lay a city called Shechem, in the land of Canaan, and he who had escaped from the house of Laban, and he who had conquered at Penuel, fell a victim to the subtleties and seductiveness of the Canaanitish city. It was a thriving and a prosperous place, with great commercial and social advantages, and nothing appeals to a Jew like the chance of a bargain. A magnificent place for business, a capital opportunity to settle your sons and marry your daughters. It isn't Bethel, but then a man with such a family can hardly afford to make religion his first consideration. He will still keep it in his thoughts, and still cherish it in his heart, and he will hope some day to get even to a full consecration, but at present there are other things to be considered besides. Oh, yes, besides, besides. If it isn't Bethel, it is on the way; that is something. Besides, he has a duty to his family. Oh, yes; many a man has stopped at Shechem under the excuse of obliging his family. But then, further, he might do the Shechemites some good. You are not going to save the world, the world tells us, by withdrawing from it. If all the good people cease to mix with the worldly people, what chance is there for the worldly people for getting saved? The great mistake of good people, we are told, is that they withdraw from these things instead of staying to purify them. Good people should go to the theatre, and then the theatre would not be so bad.

ALTARS IN WRONG PLACES.

And so he settled at Shechem. And, listen! He built an altar. There are altars built in wrong places. He was not going to be ashamed of his religion this time, at any rate. He was going to be in the world and mix with the world, but he would let it be known that he was not of it. There is nothing more damnable in this world than worldliness spiced by piety. You can respect a man who does wrong with an open countenance; you despise a man who does wrong under the cloak of religion. Built an altar, and he thought, or at any rate some people seem to think to-day, that if you build an altar the altar sanctifies everything; and if only you can raise a profession of religion or cover with a cloak of piety the things that you bring yourself to do, then it will be all right: the sanction of the altar to the life of Shechem.

He paid dearly for his bargain. A man seldom compromises with the world for the benefits of the world, but he pays for his unfaithfulness in family disaster. The children of saints go to the devil in Shechem. Lot lived in Sodom, pitched his tent toward Sodom, and the family entered into the Sodomite life, and brought peril and disaster to his soul.

Many a man who once had visions of angels and of God stoops to the ways of the world in Shechem under the cloak of furthering the interests of his household.

What happens? Dinah is disgraced; Simeon and Levi make the name of the saint of God to stink in the nostrils of the heathen, and in disgrace and humiliation he said: "Let us go to Bethel," and he came back. An end of temporizing, and an end of compromise, and an end of prudence; obedience. "Put away the strange gods from among you, cleanse yourselves, and change your garments; make haste, and let us arise and go to Bethel," and he came back. What a contrast! When Naomi came back they said, "Is this Naomi?" Poor Jacob came back limping, limping on more than his leg, limping, bruised and battered and broken and humiliated. Thank God! he came back. There were not angels to greet him; many things had happened since then; but he got back, back to Bethel, back to the place of visions, back to the place of his vows, back to the place of the open heavens, and, most important of all, back to the place that God had commanded.

It is disappointing at first to find that life at Bethel begins with a "but." Oh, I remember when God came to me and filled my soul. I thought I could walk on the air. I thought I had nothing to do but go out and preach the everlasting Gospel, and the world would be turned upside down. I thought I would have nothing to do but look at the devil and he would turn tail. But, ah! things do not all turn out like that, and you find that even at Bethel there is a but. At Bethel Deborah died; at Bethel Rachel died; at Bethel Isaac was buried. Living at Bethel does not exempt you from the common lot of sorrow, but it is the place of the angels; it is the house of God; it is the gate of heaven; it is nearly as good as living inside heaven itself. You catch the music; you live in the atmosphere; you behold the face and the glory of the Lord, and when you come to die there is no darkened passage, but an open door.

Let us go to Bethel. Let us escape from Laban. Let us face every Esau, and, oh, may God keep us from loitering and dallying at Shechem! May we not stop short of full surrender and of full salvation! Let us go to Bethel and dwell there.

CALLS LYNCHING MURDER.

DR. BABBITT'S VIEWS.

Says Graves Does Not Reflect Southern Opinion.

[BY TELEGRAPH TO THE TRIBUNE.]

Chautauqua, N. Y., Aug. 12.—The Rev. Dr. Dean Richmond Babbitt, rector of the Church of the Epiphany, Brooklyn, was the principal speaker today at the conference on "The Mob Spirit in America." He spoke on "Lynchings and Mobs from a National Standpoint," and answered John Temple Graves's radical address of yesterday supporting lynching as it is practised in the South. A prominent Chautauquan described Dr. Babbitt's address in its remedial effects as to Mr. Graves's address of yesterday as "poultice, emetic and purgative all in one." Dr. Babbitt said in part:

I venture to say with all courtesy that in the main points of the Hon. John Temple Graves's address he does not correctly represent the Southern people when in the name of chivalry he urges hatred to a weaker race for offended Southern womanhood, calls for lynching murders, aims to maintain white supremacy, preaches forced negro exile. Many indignant Southerners repudiate that address, stating that it was partial, incomplete, evaded true issues and at best was but representative of fire eating radicals in the South, who now, as in days gone by, are injuring the South. He does not represent the South when he says lynchings are there to stay even till all rape goes. He does not represent the South, nor the facts of lynching, when he says that the crime against womanhood is the only or the predominant occasion for lynching in the South. By actual statistics the predominant occasion is murder, shading down from that to horse stealing, insults to white men, and many minor, some almost petty, offences.

The pride and rhetoric with which Southern womanhood is lauded by this and other Southern orators, the fond eulogies of Southern women, all must be accepted with that high delight the American feels this land over at the praise of American womanhood. American men do not have to live south of Mason and Dixon's line to esteem and reverence with undeviating loyalty the sex to which belong their mothers, wives and sweethearts. The Northern man may not sing ballads to the Northern woman's eyebrow. But if in his loyalty there be not so much expression, yet there is a moral fibre, a conviction of woman's loftiness, which makes the Northern man the peer of any man as woman's admirer and protector.

In the rough jostle of modern life woman's liberty has been enlarged, her coming and going is more free, her meeting of man and man's circumstance face to face has girdled her with dangers to her sex, using "liberty, that precious thing," as Montesquieu calls it. She suffers the perils North and South incident to liberty. The growth of a black population from four millions in 1863 to ten millions now, and the growth of our white population from forty to seventy millions, with dastardly rapists increasing with the increase of population and woman's exposure, will account for the increase in the crime against womanhood. But to charge the black race with this as their own exclusive crime is to be illogical and to forget facts.

It is not a fact that the black criminal as well as the white criminal who is guilty of the awful crime of rape cannot be controlled by the American people and the law, without lynchings and mobs, or without a mutilation which notes a reversion to barbarism, or a forced exile of the negro race from America in behalf of a white feudalism that fell, thank God, with the fall of black slavery.

Nor do I think, be it said, with that tolerance that permits graceful Southern orators to utter sentiments objectionable and abhorrent to the Northern conscience and Northern sense of justice, that it is quite an act of chivalry to American womanhood to cry in her name for hate, persecution and lynching murder toward a weak and helpless race.

I say lynching murder, for lynching is murder—murder in the eyes of the law and of good morals—nor does the virtue of American womanhood need murder and torture for its support or protection, nor does woman's purity need souvenirs of a roasted negro's thumb or toe as reminders of its stainlessness. Where is the tender woman who croons over the cradle or sings lullabies to her baby who asks this?

Let no lynching mob, going about its brutal, murderous work, walk pretentiously with woman's banner of purity above its godless heads.

But there is another kind of American womanhood on behalf of whose outraged virtue I have heard of no Southern lynching, nor one suggestion of our gracious Southern orator. I speak of the black womanhood of the South. Whence come four million mulattoes in this land? The black woman is also mother, daughter, wife, sweetheart, all under a black skin. Have there been any lynchings for her? Yes; I venture to say on the facts that if there had not been countless assaults in the South by low white men there would be many the fewer lynchings of diabolical black men for rape.

The law of reprisals is primitive, and appeals powerfully to bestial passions seeking excuse for their crime. And so I must venture to decline to take the Hon. John Temple Graves as representative of the new intelligent, industrial, prosperous South. But I rather accept Judge Jones, of Alabama, once Governor of his State, a Southern man, who, as United States judge for a government that knows neither white nor black, North nor South, puts down the new slavery of peonage, punishes Southerners guilty of assault on the black man's rights and saves the honor of his State, the embodiment of that true chivalry that protects the weak and helpless.

Dr. Babbitt then went into the general consideration of the mob and lynching question, giving the assembly a study of the Wilmington mob as a type, and scoring in the strongest terms the Wilmington officials for cowardice and neglect of duty. He traced the widespread and increasing influence of mobs to psychological suggestion, desire of excitement and homicidal impulses, and held that the remedy is in aroused public sentiment and insistence on enforcement of law, a strict holding of public officials to duty, no temporizing with lynchers, a speedy arrest of them and all rioters, and a trial of lynchers quickly for murder. He commended in the highest terms Governor Durbin of Indiana and Governor Yates of Illinois for their firm treatment of mobs, andh eld up to scorn Governor Hunn of Delaware for his weakness and cowardice.

OBJECT TO NEGRO ACTOR.

Players Go on Strike Rather than Rehearse with Colored Man.

The engagement of a negro for a part in the coming production of "My Wife's Husbands" caused a strike at the rehearsal of the play at the Madison Square Theatre yesterday. Moses Fairfax, a colored stage driver, had been engaged to take the part of a negro stage driver to add realism, but the Southern members of the company considered that this was pushing realism a bit too far.

The trouble began when Miss Grace Henderson reached her scene with Fairfax. She threw down her part, and told the manager that she had never yet acted with colored performers, and never would. Then Ralph Delmore and Robert Peyton Carter objected to rehearsing with Fairfax. Edwin Milton Royle, author of the play, argued in vain with the rebellious players.

Finally the rehearsals were continued without the negro. But before "My Wife's Husbands" is presented, Mr. Roth, the manager, hopes that the white actors will withdraw their objections. If they don't, he will give the part to a white man.

EX-SLAVE PENSION FRAUD.

Negro in Florida Has Been Collecting Funds for Pushing Hanna Bill.

[BY TELEGRAPH TO THE TRIBUNE.]

Thomasville, Ga., Aug. 12.—For two months a Northern negro calling himself Mitchell has been organizing negroes in this section of Georgia and also in Florida into societies for the alleged purpose of pushing Senator Hanna's bill to pension the ex-slaves. Mitchell claimed to be the personal representative of Senator Hanna and said funds were needed to push the bill. The negroes contributed liberally and it is estimated that Mitchell secured over $6,000. Last week Mitchell left, saying Senator Hanna had ordered him to Washington.

In the meantime L. B. Wilson, an old negro of this place, who had given Mitchell $50, grew suspicious and wrote to Senator Hanna. To-day Wilson received the following letter from the Senator:

Senator Hanna has authorized no one to collect money to aid in securing the passage of this measure and any efforts being made along that line with the representation that it is done with his sanction are fraudulent.

Senator Hanna introduced the bill by request and on investigation, finding that the Senate committee had already reported unfavorably on a similar measure, he withdrew it. It is not at all probable that favorable action could be secured on such a measure in the future.

A. E. FISHER, Acting Private Secretary.

RESCUE NEGRO AFTER HE IS HANGED.

Officers Take Him from Mob Which Has Strung Him Up.

Whitesboro, Tex., Aug. 12.—Eight negroes were arrested here to-day for an attempted criminal assault on Mrs. Hart, a white woman. Seven were released, and the eighth man was held for identification. A mob appeared at the jail to-night, took the negro and hanged him to a tree near by. Before he became unconscious officers appeared, rescued him and are hurrying him to Sherman for safe keeping.

The mob is gathering to pursue the prisoner, and it is said that other communities will join the chase.

SUES MOTHER; SLANDER.

Paterson Man Asks $300—Accused Woman a Co-Complainant.

Paterson, N. J., Aug. 12.—The unusual spectacle of a son suing his aged mother for slander was furnished in the district court before Judge Lewis yesterday, when Arthur Le Bleu, of No. 24 High-st., appeared as plaintiff, with Mrs. Joseph Maratzi, of the same address, in an action to recover $300 from Arthur's mother, Mrs. Sophia Le Bleu.

It seems that young Le Bleu, in the absence of Mrs. Maratzi's husband, was too intimate with Mrs. Maratzi, the mother thought. She blamed him severely. On the stand Mrs. Maratzi swore that Mrs. Le Bleu had called her at various times in English bad names, and had cast aspersions on her character, but when the defendant was placed on the stand it was proved that she could not speak a word of English. The court reserved decision.

Mrs. Le Bleu some time ago found that her son was in earnest in seeking damages from her for the alleged slander, and she had her lawyer try to effect a compromise. This the son would not consent to.

The Le Bleus keep a bakery, and Mrs. Maratzi and her husband had apartments upstairs.

UNCONSCIOUS AT THE THROTTLE.

Fireman Put His Head Too Far Out of Cab and Struck Mail Crane.

Frank Warner, a fireman on the Harlem Railroad, while running yesterday morning the train used to convey conductors, firemen, engineers and trainmen to the North White Plains terminus, struck his head against a mail crane, and the train was running away, with the insensible fireman at the throttle, when George Simmon, a trainman, applied the emergency brake and climbed on the engine and shut off the steam.

The engineer had left the train in charge of Warner, and, with a dozen railroad men in one of the coaches, he ran down to the crossover south of the White Plains station and started northward on the main track. He put his head too far out of the cab to look at a signal, and his head first struck the mail crane and then the water tank. Simmon was attracted by the train failing to stop at the station.

The unconscious fireman was taken to the White Plains Hospital. Though his injuries are serious, the surgeon says that Warner will recover.

MONEY ON TAMMANY LEADER'S NAME

Man Who Is Said to Have Got It Arrested on Forgery Charge.

Charged with forging the name of Matthew F. Donohue, Tammany leader of the XXIst Assembly District, Joseph F. McEntee, describing himself as a saloonkeeper, was held in $5,000 bail for examination by Magistrate Crane in the Harlem police court yesterday. McEntee is alleged to have sent a note last December to Thomas Higgins, a saloonkeeper, of One-hundred-and-fifteenth-st. and Eighth-ave., which read as folows:

Friend Tom: Please put $25 in an envelope for me. I am up here and run short. Will be down to see you to-day. Yours, etc.,

MATT F. DONOHUE.

P. S.—Mum is the word.

The $25 was sent, and, according to the police, the money was received from the messenger boy, William Buckley, by McEntee.

STOLE WATCH IN CAR.

Thief Caught After Exciting Chase in Harlem and Held for Trial.

Dennis W. O'Halloran, a retired merchant, had to push his way into a car in One-hundred-and-twenty-fifth-st. at Lexington-ave. yesterday, because a keen eyed man stood at the door. When he got inside his watch ring fell on the floor of the car and he saw that his watch had been stolen. The car was in motion, but the keen eyed man suddenly jumped off and ran toward the elevated station at Third-ave. The man was pursued and was caught after an exciting chase, in which many persons joined. Mr. O'Halloran's watch was picked up by one of the pursuers and restored to its owner.

The prisoner, Henry Wilson, thirty-five years old, of No. 74 Monroe-st., was then taken to the Harlem court.

"You have been before me once before," said Magistrate Crane to Wilson, but the man denied it.

"I waive examination," he said, and was held in $1,000 bail for trial.

RAID ON EAST SIDE PEDLERS.

Police Make Many Arrests, and Prisoners Are Fined in Court.

Fifty-one Hebrews, Greeks and Italians, charged with peddling without a license, were arraigned before Magistrate Cornell, in the Essex Market police court, yesterday, as the result of a wholesale raid by a dozen policemen of the license squad. In four East Side precincts the police had been active, and the result was an array of prisoners which brought forth the comment from Magistrate Cornell that he never had seen so many pedlers before him in his life. He declared that the privilege allowed the pedlers was an outrage upon the city, and especially upon the small storekeepers. He inflicted fines in most cases.

One prisoner admitted that he had only landed in this country from Russia on August 3, yet he produced a license, which was found to have been issued to some one else. Several of the other prisoners had been in the country scarcely a month.

ORDERED ARREST FROM WINDOW.

Woman Said She Saw Driver Beat and Kick a Horse Drawing Too Heavy a Load.

Late yesterday afternoon Policeman Hoffman arrested Michael Markam, a driver, at Ninety-seventh-st. and West End-ave., for not having a license. A woman living in one of the corner apartment houses opened a window and told the policeman to make a charge of cruelty to animals against the driver. She said the man had whipped and kicked his horse because the animal could not pull an overloaded wagon. She told the policeman she would appear in court against the man.

The driver was later arraigned in the West Side court, and the case was postponed until to-day, when it is expected that the woman will appear against him. The police did not know the name of the woman who made the complaint.

NEGRO CUTS THREE POLICEMEN.

Chased, Clubbed and Arrested When He Was About to Stab Prostrate White Man.

Captain Hodgins and two patrolmen of the Madison-st. station required the attention of Dr. Emily S. Dunning, of the Gouverneur Hospital, early this morning, and a negro, "Joe" Kane, twenty-two years old, of No. 410 Water-st., had to have his head sewed up at the same time. Shortly before midnight Patrolman Crouse heard the sounds of breaking glass in a saloon at Catharine and Oak sts., and ran to the place with three officers from the Oak-st. station. Kane had a white man down on the floor, had drawn a big clasp knife, and was about to stab the prostrate man.

All the policemen made for Kane at once, and there was confusion for the moment, as Crouse was struck on one hand with another officer's club. Kane ran out, followed by the officers, and made his way into Monroe-st. Captain Hodgins saw him running with the knife in his hand and promptly tripped him up and fell on him. In the fall the captain's left hand was cut by the big knife blade. Another officer also received a scratch, and Crouse was cut on the fourth finger of his right hand. All went to the Madison-st. station, where Dr. Dunning dressed their wounds and Kane was locked up.

NEGROES DECRY MOB LAW.

Harrisburg, Penn., Aug. 12.—Resolutions decrying the prevalence of mob law in the United States and denouncing the crimes leading to such occurrences were adopted by the ninth annual convention of the Afro-American League of Pennsylvania to-day in this city.

TWO MORE DIE FROM ACCIDENT.

Philadelphia, Aug. 12.—James Howden, thirty-three years old, and Samuel L. Kelly, eleven years old, died to-day as the result of the accident at the National League baseball park on Saturday. They make eleven dead, while several others are lying at the point of death in different hospitals.

FOUL PLAY SUGGESTED.

Man's Body in River Had Neck Tied and Gashes Over Eyes.

The finding of a man's body in the North River at One-hundred-and-sixty-third-st. yesterday led the police of the West One-hundred-and-fifty-second-st. station to suspect foul play. The body had two handkerchiefs tied about the neck, suggesting possible strangulation. There was a double knot in the handkerchief. There were deep gashes over each eye.

The police, from a cursory examination, thought the body had been in the water about nine days. It was that of a man about forty years old, 5 feet 8 inches tall, and weighing about 160 pounds, with black hair and short black mustache. The body was dressed only in underclothes.

The body was fastened to the pier at One-hundred-and-sixty-third-st., to await the arrival of a coroner. One supposition was that the man was an employe on a brick boat. It is customary for these men to dress as lightly as possible, and the underclothes which the man had on would be sufficient for working. The men on the boats frequently, it was said, do not wear any more clothes than were found on the body. An examination of the clothes showed that they were of cheap material, such as commonly worn by workmen.

The gashes on the forehead, it was said, probably were caused by contact with some obstruction in the water after the man was dead. The two handkerchiefs in themselves were considered suspicious, but one handkerchief is frequently worn by the barge workmen to protect the neck from the sun. Two handkerchiefs might have been worn for the same reason. The bloating of the face, the police said, was not due to strangulation, but to the action of the water.

In the afternoon the body was taken to the Harlem Morgue. Morgue Keeper Hennessy examined it. He found that one handkerchief was tied loosely about the neck and the other was tied to the first handkerchief.

Early last evening W. H. Thomas, secretary and treasurer of the Tiffany furnaces, at Corona, Long Island, viewed the body. At first he said he thought it might be that of R. C. Landres, the bookkeeper of the company, who disappeared last Saturday, naving with him at the time $937, but after a closer inspection he said it was not the missing man's body. He said that Landres had a gold tooth in the front of his mouth, while this was absent in the dead man's.

According to the morgue attendants, the body had not been in the water more than four or five days. They said that marks of strangulation were absent, and that the abrasions were undoubtedly caused after the man had drowned. They were of the opinion that it was the body of a workingman.

The police of the West One-hundredth-st. station sent out a general alarm yesterday for William Bowly, who has been missing since August 1 from the Hudson River State Hospital at Poughkeepsie. The description given of him by his mother, who lives at No. 21 West Ninety-eighth-st., tallies with the description of the body of the man found in the river. An effort will be made to induce the mother to go to the morgue in an effort to identify the body to-day.

Bowly had been at the institution about three years, his mind having been affected by overwork. His mother went to the institution, intending to see him, on Saturday last, and learned of his escape.

STAMPS CAUSE A GOAT'S DEATH.

He Ate Them Off Whiskey Barrels and Will Be Killed to Get Them Back.

Memphis, Aug. 12.—The stomach of a goat is to be analyzed by expert chemists in an effort to account for the disappearance of a number of United States revenue stamps, involving several hundred dollars. A wholesale whiskey firm sold five barrels of whiskey to a saloonkeeper, the whiskey being left on the pavement in front of the store.

The proprietor's pet goat ate the revenue stamps off the heads of the barrels, and soon after a government inspector inspected the whiskey and found the necessary stamps missing. He thereupon confiscated the liquor.

The inspector declined to accept the proprietor's explanation that the goat ate the stamps, and it was agreed to kill the goat and examine its stomach in the hope of finding the missing stamps and protecting the saloon man from a heavy fine.

A RELIC OF ANDREE.

Mining Prospector Brings Silk from the Balloon from the Arctic.

St. Paul, Aug. 12.—A dispatch from Vancouver, B. C., says that a relic of the ill-starred Andree expedition in search of the North Pole was brought to Vancouver by a returning mining prospector who has spent the last four years in the wilds of the Mackenzie basin. He was sent out four years ago to follow the Mackenzie River to the Arctic Circle, and arrived at Vancouver on Monday, bringing with him part of the silk used in the construction of Andree's balloon.

RETAIL GROCERS IN SESSION.

Niagara Falls, N. Y., Aug. 12.—The New-York State Association of Retail Grocers continued their business meeting to-day. An address was made by Frederick Mason, the secretary of the National Association on "Co-operation and Organization." This was followed by an address by L. J. Callanan, of New-York, who spoke on how to make a success in the grocery business and how to keep a store. Charles Lamy, president of the Buffalo Grocers' Association, addressed the delegates on the grocery business in general.

E. A. Stevens, formerly national organizer, spoke on "Organization."

Officers were elected as follows: President, H. O. Wilkie; first vice-president, Elwood Hanson, of Brooklyn; second vice-president, George Ryan, of Buffalo; third vice-president, E. H. Wanzer, of Brooklyn; Secretary, J. F. Wickens, of Utica, and treasurer, C. E. Durgen, of Rochester.

CASCO BAY PROTECTED BY TELEPHONE.

Portland, Me., Aug. 12.—Nearly sixty miles of cable has been laid in Casco Bay during the last four weeks, and to-day every fort and every point of prominence within a radius of ten miles of the harbor side of the city has been connected by telephone or guarded by an immense electric searchlight, in anticipation of the war game and joint army and navy attack on Portland August 22 to 29. The furthest point connected by telephone is Jewell's Island, near Harpwell, from which the approach of the "enemy" from the east can be reported quickly.

WOUNDED AT RIFLE PRACTICE.

Kingston, N. Y., Aug. 12.—Mrs. Hubert C. Charles, of New-York City, was accidentally shot by a rifle at Katrine, where she has been spending the summer, late yesterday. The guests were engaged in rifle practice, and while the gun was being loaded it was accidentally discharged. The bullet entered Mrs. Charles's body on the left side above the hip, passing entirely through the flesh. The wound is not thought to be dangerous.

THEATRICAL MEN DISCUSS DITCH.

A meeting of theatrical managers was held behind closed doors in "Al" Hayman's offices, in the Empire Theatre Building, in Broadway, yesterday to discuss the movement against the proposed open cut construction of the subway from Forty-second-st. to Union Square, through Broadway.

The action of the meeting was kept secret, it being explained that the meeting was subsidiary to the organization meeting of the committee of fifty, to be held at the Fifth Avenue Hotel this afternoon.

One of the special grievances of the theatrical managers is that the remedy offered by the contractors of planking the excavation over, as is to be done in lower Broadway during the rush hours of the day, will not be beneficial in the upper Broadway district, because the theatres are not out until after 11 o'clock, and even for two hours after that time the district is still crowded.

No details of the work of the meeting were made public.

DISOBEYED MOTHER; WAS DROWNED.

Christian Frank, seven years old, disobeyed his mother yesterday and wandered to the East River at One-hundred-and-twenty-seventh-st. There he played with other children for some time until, in the excitement of a game, he fell into the river and was drowned. The body was recovered later, and was taken to his home, at No. 233 East One-hundred-and-twentieth-st., by his unhappy father last night.

ELEPHANT KILLS ZEBRA

Marooned at Coney Island for Bad Behavior.

Marooned for his bad behavior, Tommy, the elephant at Bostock's, Coney Island, about which Mr. Bostock and the government had trouble, killed a zebra yesterday that came within his reach.

The elephant was chained to a stake on the flats back of the Sea Beach Palace. Near it were several tame animals also tied to stakes. The zebra, one of them, got loose and in feeding came too near Tommy. He struck it with his trunk and then gored it.

The zebra was well trained and was one of a pair for which Mr. Bostock paid Cecil Rhodes £1,000.

CHIMNEY CORNER RAIDED

Twenty-one Women and a Man Arrested in Alleged Disorderly Place.

Captain O'Connor and several detectives of the Tenderloin station last evening made a raid at a basement restaurant in the "Chimney Corner," at Sixth-ave. and Twenty-fifth-st., arresting William F. Noxon on the charge of keeping a disorderly place and taking twenty-one women found in the place to the station as prisoners. The raid was made on a warrant obtained by two of the detectives from Magistrate Flammer.

When taken to the police station several of the women became hysterical, and said they had gone to the restaurant for supper, ignorant of any charge against the place and supposing it was a respectable place. A few of them obtained release under bail at a late hour.

ARRIVAL OF BUYERS.

Bailey & Bailey, Winona; C. R. Bailey, notions, laces and furnishing goods, Earlington.

Besten & Langen, Louisville; Miss L. Byrne, cloaks; Miss M. Byrne, suits; Miss M. Ritz, women's wear; Miss K. Ritz; Miss L. Imorde, and Miss L. Murphy, women's wear, Navarre.

Brice & Johnson, Nashville; J. A. Johnston, drygoods, Broadway Central.

Bush & Bull Company, Williamsport; A. F. Young, drygoods, notions and furnishing goods, Westminster.

Callender, McAuslan & Troup Company, Providence; Miss Kenney, muslin underwear, No. 2 Walker-st.

Carson, Pirie, Scott & Co., Chicago; E. T. Lloyd, muslin underwear and handkerchiefs, No. 115 Worth-st., Navarre, and A. E. Hallett, carpets and rugs, No. 115 Worth-st.

Carter Drygoods Company, Louisville; E. B. Clark, white goods, laces, ribbons, furnishing goods, etc., No. 43 Leonard-st., Albert.

Chamberlain & Patterson, Natchez; C. V. Patterson, drygoods, notions and furnishing goods, No. 377 Broadway, Marlborough.

Davison-Paxon-Stokes Company, Atlanta; T. C. Bunch, notions, etc., No. 458 Broadway, Albert.

Denver Drygoods Company, Denver; Miss M. Bennett, corsets, women's and infants' wear, No. 16 East Eighteenth-st., Earlington.

William Donaldson & Co., Minneapolis; Miss Snyder, muslin underwear, No. 2 Walker-st.

Ely & Walker Drygoods Company, St. Louis; W. E. Morgan, white goods, laces, handkerchiefs, etc., No. 238 Church-st.

Jacob Epstein, Baltimore; W. A. Applewaite, hosiery and underwear, Hoffman.

Fahy-Shantz Drygoods Company, Rochester; Edgar Shantz, drygoods, Earlington; John Fahy, drygoods; L. Fahy, representative, Victoria.

William Filene & Sons, Boston; Miss M. G. Cronan, ladies' wear; F. A. Krim, representative; Jay Abrams, drygoods, Victoria.

I. Goldsmith & Bro., Memphis; J. Ottenheimer, lawns and percales, No. 458 Broadway; Union Square.

N. Goldwater & Brothers, Rochester; W. N. Goldwater, woollen piece goods, Criterion.

C. M. Guggenheimer, Lynchburg, drygoods, notions and furnishing goods, No. 377 Broadway; Navarre.

Joel Gutman & Co., Baltimore; Miss E. New, representative, No. 79 Grand-st.; Earlington.

Harned & Von Maur, Peoria; R. H. Harned, notions, cloaks and furnishing goods, Park Avenue.

Hayden Brothers, Omaha; D. C. Hurley, furnishing goods, hosiery and gloves, Albert.

J. M. High Company, Atlanta; Mrs. Powell, millinery, No. 51 Franklin-st.; Sinclair.

L. Holtz & Sons, Rochester; A. L. Holtz, woollen piece goods; M. L. Holtz, trimmings; M. Present, representative, Hoffman.

E. P. Hunt & Co., Great Barrington, Mass.; E. P. Hunt, drygoods, notions and furnishing goods, Criterion.

Jaubert Bros., New-Orleans; F. L. Jaubert, drygoods, Marlborough.

Jordan, Marsh & Co., Boston; R. M. Dean, umbrellas, No. 8 Greene-st., Herald Square.

Jones & Audette, Jamestown, N. Y.; J. C. Wass, cloaks, waists, etc., Albert.

Mabley & Carew Company, Cincinnati; R. G. Carew, cloaks, waists, etc., Holland.

Charles S. Marks, Erie, Penn.; clothing, Victoria.

Minneapolis Dry Goods Company, Minneapolis; W. P. O'Brien, silks and velvets, No. 454 Broome-st., Normandie.

Miller & Paine, Lincoln, Neb.; G. O. Hale, cloaks, millinery, corsets, etc., Navarre.

Neal & Hyde, Syracuse; S. Hyde, white goods and laces, No. 72 Leonard-st., Manhattan.

H. Oppenheimer & Co., Baltimore; H. Oppenheimer, woollen piece goods, Hoffman.

Panton & White Company, Duluth; A. Reid, dress goods, silks, velvets and wash goods, Sixteenth-st. and West Union Square, Herald Square.

J. R. Read & Co., Charleston, S. C.; J. R. Read, drygoods, notions, cloaks and fancy goods, No. 340 Broadway, Hoffman.

Samuel I. Reymond, Baton Rouge, La.; drygoods, notions and furnishing goods, Hoffman.

J. M. Robinson, Norton & Co., Louisville; T. L. Queenan, flannels, blankets and boys' clothing, No. 72 Leonard-st., Marlborough.

Sanger Bros., Dallas; Miss M. West, corsets and muslin underwear, No. 9 Walker-st., Park Avenue.

Scruggs, Vandevoort & Barney Dry Goods Company, St. Louis; William Davidson, cloaks and suits, and Al. Forsythe, No. 874 Broadway, Hoffman.

Sibley, Lindsay & Carr Company, Rochester; H. A. Dutton, silks and velvets, No. 454 Broome-st., Normandie.

M. T. Silver & Co., Cleveland; M. T. Silver, woollen piece goods, Hoffman.

Stix, Baer & Fuller, St. Louis; Julius Baer, laces, curtains, etc., No. 458 Broadway.

Symons Dry Goods Company, Butte City; I. E. Oppenheimer, clothing, No. 529 Broadway, Imperial.

R. E. Tyroler, Grand Rapids, millinery, Herald Square.

Towle & Streter Company, Clinton, Iowa; C. B. Obert, drygoods, notions, etc., Hoffman.

John Wanamaker, Philadelphia; H. Cowperthwait, pocket cutlery and school stationery, St. Denis.

A. & H. Wildberg, Cincinnati; H. Wildberg, woollen piece goods, Navarre.

JEWELRY TRADE.

Davison, Paxon, Stokes Company, Atlanta; T. C. Bunch, jewelry, No. 458 Broadway, Albert.

John Wanamaker, Philadelphia; W. P. Sackett, jewelry, St. Denis.

HATS, CAPS, BOOTS AND SHOES.

Symons Dry Goods Company, Butte City; I. E. Oppenheimer, shoes, No. 529 Broadway, Imperial.

Registered at the rooms of the Merchants' Association, Wednesday, August 12, 1903:

W. G. Schock & Sons, Warrensburg, Mo.; Theodore S. Shock, general merchandise, Broadway Central.

J. E. Stone & Co., Perry, Okla.; J. E. Stone, general merchandise, Broadway Central.

M. B. Hedger, Stillwater, Okl.; John F. Hedger, general merchandise, Broadway Central.

Barnett Bros., Nevada, Mo.; L. H. Barnett, general merchandise, Broadway Central.

L. O. Holiday & Co., Tulsa, I. T.; L. O. Holiday, general merchandise, Broadway Central.

B. T. Tompson, Okla Emid, Okla.; general merchandise, Broadway Central.

Johnson & Johnson, London, Ont.; W. A. Johnson, millinery, St. Denis.

Weller Bros., Portland, Ind.; Morris Weller, dry goods and cloaks, Winsonia.

Weil Bros. & Lumpkin, Farmland, Ind.; J. H. Lumpkin, dry goods and cloaks, Winsonia.

Albert Luvey & Co., Chicago, Ill.; H. Rosenbaum, dry goods, Navarre.

Robert E. Farrell Company, Peoria, Ill.; R. E. Farrell, cloaks, Albert.

The Hearn Dry Goods Company, Limited, Shreveport, Ind.; C. H. Ray, dry goods, Continental.

A. Polsky, Akron, O.; Henry Polsky, dry goods, St. Denis.

B. G. Lyford, Falls City, Nevada; B. G. Lyford, dry goods, Somerset.

The Johnson Dry Goods Company, Norfolk, Neb.; W. H. Johnson, dry goods, Smerset.

Leon Verstanding Drygoods Company, St. Louis; B. Verstanding, drygoods, Grand.

The Myer Store Drygoods Company, St. Louis; P. Herman, drygoods, Cadillac.

James & Terhune, Harodsburg, Ky., H. D. Terhune, drygoods, Broadway Central.

B. & O. Garnandes Company, Pueblo, Col.; S. E. Orr, drygoods, Albert.

James E. Kelso, Elrino, Okla., drygoods, Albert.

J. Reinauer & Son, Lakechers, La.; S. Reinauer, clothing, Marlborough.

Ladies' Tailoring Company, St. Louis; J. White, tailoring, Marlborough, and H. Simpkin, tailoring, Normandie.

Kremer Brothers' Furniture Company, Cincinnati; A. Kremer, furniture, St. Denis.

Kahn Brothers, Bolivia, Tenn.; Jacob Kahn, general merchandise, Wellington.

Downing, Clark & Co., Chicago; J. M. Conely, woollens, Cadillac.

The Halle Brothers Company, Cleveland; Frank L. Carter, drygoods, Navarre.

M. Brown, Chicago, jobbing, No. 166 West One-hundred-and-twenty-sixth-st.

Mrs. E. J. Adelsberger and Sarah A. Adlesberger, Toledo, Ohio, millinery, No. 141 Lexington-ave.

Dreyfus Drygoods Company, Shreveport, La.; Samuel Dreyfus, drygoods, No. 158 West Eightieth-st.

B. Kaufman & Co., Butte, Mont.; B. Kaufman, general merchandise, No. 320 East Fourteenth-st.

Mrs. W. E. Marshall, McKinning, Tex., millinery, No. 33 East Twenty-second-st.

Mrs. W. J. Dodds, Peoria, Ill.; Bessie Dodds and M. A. E. Dodds, millinery, No. 132 Lexington-ave.

Wohl Brothers, Gadsden, Ala.; Morris Wohl, drygoods and clothing, Marlborough.

The Val Duttenhofer Sons Company, Cincinnati; John Duttenhofer, shoe manufacturer, Imperial.

The May Company, Cleveland; J. W. Moorehouse, crockery, New-Amsterdam.

V. B. Scuggs Drygoods Company, St. Louis; A Forsyth, drygoods, Hoffman.

G. W. Norman & Son, Emporia, Kan.; G. W. Norman, drygoods, Albert.

Einstein, Guggenheim & Co., Cleveland; S. D. Guggenheim, ladies' waists, Navarre.

J. Kuttner & Co., Rome, Ga.; Ike May, drygoods and clothing, No. 616 Broadway.

Kling Brothers, New-Iberia, La.; L. F. Kling, drygoods and clothing, Marlborough.

W. A. Thorp, Egg Harbor, Wis., general store, Broadway Central.

Kaufman Company, Louisville; B. Straus, drygoods, Edgemere, Long Island.

The Famous, St. Louis; J. A. Witt, cloaks and suits, No. 704 Broadway.

Ike Kratzenstein, Escanaba, Mich.; Ike Kratzenstein, clothing, St. Denis.

J. S. Farrell Company, Chicago; A. J. Bigle, drygoods, Waldorf.

C. F. Calkins & Co., Ponca City, Okla.; C. F. Calkins, drygoods, Judson.

G. E. Watt, Sabina, Ohio, drygoods, Kensington.

Wolf, Grisheim & Sons, Bloomington, Ill.; Myron E. Grisheim, clothing, shoes and hats, Imperial.

Sam Weil, St. Louis; Sam Weil, clothing, Aldine.

Miss Carrie Waller, Dallas, Tex.; Miss Carrie Waller, drygoods; Mrs. T. R. Keene, drygoods; Miss May Page, drygoods, Waldorf.

Charles F. Nye, Warsaw, Ind.; Charles F. Nye, clothing, Marlborough.

Alberta A. Keid, Butte, Mont., millinery, Marlborough.

The May Company, Cleveland, Ohio; W. H. Ellis, department store; J. A. McKelby, silks and drygoods, No. 704 Broadway.

L. S. Ayres & Co., Indianapolis, Ind.; L. F. Smith, drygoods, Grand.